

Woodville Republican.

"THE PATH OF DUTY."

"IS THE PATH OF SAFETY."

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TERMS.

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POETRY.



LET THE SOUTH ADVANCE.

God bade the sun, with golden step sublime,
Advance!
He whispered in the listening ear of Time,
Advance!
He bade the guiding spirits of the stars,
Advance!
With lightning speed, in silver-shining cars,
Along the bright floor of his azure hall,
Advance!
Sun, Stars, and Time obey the voice, and all
Advance!
The river, at its bubbling fountain, cries
Advance!
The clouds proclaim like heralds thro' the skies,
Advance!
Throughout the world the mighty Master's laws
Allow not one brief moment's idle pause.
The earth is full of life; the swelling seeds
Advance!
And summer hours, like flowery harnessed
steeds,
Advance!
To man's most wondrous hand the same voice
cried
Advance!
Go clear the woods, and o'er the bounding tide
Advance!
Go draw the marble from its secret bed,
And make the cedar bend its giant head;
Let domes and columns, thro' the wondering air
Advance!
The world, O man! is thine. But wouldst thou
share—
Advance!
Unto the soul of man the same voice spoke,
Advance!
From out the chaos, thunder-like, it broke,
Advance!
Go track the comet in its wheeling race,
And drive the lightning from its hiding place,
From out the night of ignorance and fears,
Advance!
For love and hope, borne by the coming years,
Advance!
All heard, and some obeyed the great command
Advance!
It passed along from listening land to land,
Advance!
The strong grew stronger, and the weak grew
strong,
As passed the war cry of the world along—
Awake, ye South! know your power and
rights—
Advance!
Through hope and work to freedom's new de-
lights—
Advance!

Abolitionism is getting to be extremely audacious in the South. It would seem almost certain that there are emissaries in the midst of us whose business it is to talk sedition and encourage slave stealing and running away of slaves as a regular business. People have been compelled in Alabama on two occasions lately to hold public meetings, in order to take precautions against such persons, whereas the suspected parties were singled out by name and warned to quit the place. The proofs are said to have been clear, and the course of the meetings tolerant in allowing this much grace, the meetings were held at Auburn and at Wetumpka. The State Guard, in retreating the proceedings of the Wetumpka meeting, recites as one of the effects of the acts and language of some seditious persons in that neighborhood, that during one week preceding the meeting twenty-five negroes, belonging to the Central Plant Road Company, ran away. Fourteen of them were overtaken and confessed that they were to be assisted by white men in getting to a free State. How far the white men were identified is not mentioned, but the public appointed a committee of seven "to wait on Luke D. Prince, John Berry and others" who may be found to entertain the same views and warn them to leave after forty-eight hours preparation. By accounts of the subsequent proceedings, we find that A. D. Moton, one Davis, his brother-in-law, and an Augustine Bartholomew were included in the notice to quit; and they took the warning and departed immediately for parts unknown. It would be well to keep an eye on all such fellows. They might not, if detected in any acts, find to much grace elsewhere as a permission to go.—Pecayune.

SPEECH OF THE HON. R. B. RHETT.

We take the following admirable criticism of Mr. Rhett's speech, from one of the strongest and most influential *schlag* papers of the Southern country. Nor is this the only paper of that sort which could be pointed out. This paper has always been eminently Southern in its tone; but there are many papers which supported the Compromise, which now are totally opposed to the separate measures it contained. We can only say: Gentlemen, better late than never!

From the *Agosta Republic*.
How just the application of the term traitor to Mr. Rhett, whether made by Mr. Clay, or editors of newspapers, can be judged of by a part of his Charleston speech, which appeared in our paper of Thursday, and another part which we present to our readers this morning. We believe that those portions of his speech contain all to which Southern submissionists, or Southern fastidiousness can object.

A traitor to the United States is one who commits treason against them. "Treason (as defined by the constitution,) against the United States, shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort."

That's the definition of treason as given in our national constitution. We presume no one will pretend to say that Mr. Rhett has committed that. It is true he has expressed the opinion that the best interests and safety of the South would be promoted and secured by a dissolution of the Union. Mr. Rhett tells us that he has come to this conclusion because he despairs of a reformation on the part of our northern brethren. He has no hope left that they will cease their aggressions upon, and do justice to the South. Read and examine the extracts we have made and see whether his reasons for want of such hope are good or not.

We have not altogether despaired, as Mr. Rhett has, of saving the Union and obtaining justice. We shall despair, however, as he does, when we find that the divisions here cannot be healed—that the people of the South cannot be united. Our only hope consists in united action at the South. We believe the North would yield to the South if her people as one man, would refuse to obtain justice, or dissolve the Union. The North will find abundant material for this opinion in that part of Mr. Rhett's speech, which portrays so truthfully the resources of the South, and the elements of her strength.

But whether the time has come for dissolution, or not, it is a dangerous sign of the times that a Southern man is called a traitor, by people in his own section, for saying no more than Mr. Rhett has. He has eloquently and feelingly proclaimed his devotion to the Union as it was established by our fathers. He says: "Is it that free government and that union the Constitution was designed to establish? These are all we require. For them, we are prepared to live and to die. In maintaining them, I would fulfill the faith to which our fathers pledged us, as I would my baptismal vows."

There is manifested a deep-souled devotion to the Union as it was established, and ought to be practically enforced. Mr. Rhett goes on to show, as the reader will perceive, how the Union is perverted from the original object of its formation. We will not undertake to trace out the course of his reasoning. It shows for itself; but we ask our readers to go with us, for a moment, to the sacred charter of our confederacy. We will open that and recite its preamble. "We the people of the United States, in order to form a more perfect union establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

There is a solemn declaration in that preamble to the constitution, of the objects for which it was established. We would fain believe that they had been faithfully adhered to. But we do solemnly declare, according to the dictates of our judgment, that every one of those objects for which the Union was formed and its constitution established, has been violated by Northern fanaticism, or, will be, by that train of causes which it now has in process of operation. Is a more perfect union formed by the incessant abuse of Southern men by our Northern brethren, because they have the institution of slavery among them? Instead of forming a more perfect union, does not such insulting and indefensible conduct excite a repulsive feeling between the two sections, even to the extent of hazarding the existence of the Union itself. Is justice established by that abuse of the South, and a denial to her of her just rights in the territories, the common property of the Union? Is domestic tranquility insured by a course of conduct which utterly perils not only the property of the South, but the lives of her people? This tranquility of the South is put in jeopardy by the very means which we are compelled to use for our protection!

Is the common defence provided for, by acts of our Northern brethren, which threaten the annihilation of the entire value of our slave property, amounting to fifteen hundred millions of dollars? Is the general welfare promoted by a series of acts which outrage the feelings of the people of the South, and expose her to desolation, poverty and ruin? Are the blessings of liberty to ourselves and posterity, secured by the Union, which already threatens to degrade us to a condition of inferiority in the confederacy, which is preparing to surround and crush us beneath the iron heel of a fanati-

cism which has no ears for just complaints, and no heart for mercy?—which is preparing the South for the fate of St. Domingo and Jamaica—their desolation and horrors?

Yet, when a Southern man, true to his land, devoted to her interests and honor, inflamed by this true picture of our wrongs and dangers, despairs of obtaining justice, and dies, in the just phrenzy of his feelings, to disunion, he is called a traitor, by some too, even in his own endangered section of the Union!

Was not the Union formed by free, independent and sovereign States? Did they not go into it as equals? Was it understood that they were to remain members of it forever, even if a part were oppressed beyond honorable endurance? Were they to have no redress when the power of a majority should be prostituted to a corruption and cruelty to which a minority could not submit without disgrace and infamy? Were they to have no right to secede, though insulted, robbed, spit and trampled upon?

Is that the doctrine of chivalric *Southerners* or *Northerners*? If it is, they are the degraded and degenerated sons of an ancestry, who frown upon them from the battlements of heaven. They are freemen no longer—they are already slaves. Many deceive themselves when they resort to the craven charge of treason against those who feel as Mr. Rhett does. We have conversed with many who trade not in politics—who live upon their farms and think over public matters in peaceful, happy homes, and we aver, that the spirit of disunion is wider, deeper, and more general than many are aware of. What man can place his hand upon his heart and say, "there is not a reason for it?" Would to God such reason did not so truly and sadly exist.

Looking the whole question fully in the face, we declare before our Maker and our fellow man that the reason for it is sufficiently impressive to incite, not only Mr. Rhett, but the whole people of the South to permit its contemplation to enter their minds. We trust in God that there may yet be a redemption for the Union, founded upon a returning sense of justice in our fellow citizens of the free States. We favor no death violence to the Union, no murderous plot to destroy it without a reason involving the honor of the South, the safety and even the lives of our people. If, however the sacred dome of our national temple is to be used as a watchtower in which to keep up the perpetual fires of fanaticism, to light the track which leads to the prostration and ruin of the South—the desolation of her lovely plains—the degradation of her people—the massacre of our wives and children—the sooner it was wrapped in flames the better. This is the sentiment of the heart of the South, or its vital stream has been chilled to insensibility by approaching and certain death.

WATTS STREET.—A Frenchman stopped a lad in the street to make some inquiries of his whereabouts.

"Mon fren, wat is ze name of zis street?"
"Well, who said 'wat'?"
"Wat you call zis street?"
"Of course we do!"

"Pardonnez! I have not ze name you call him."

"Yes, Watts you call it."
"How you call ze name of zis street?"
"Watts street, I told yer."

"Zis street?"
"Watts street, old fellow, and don't yer go ter make game of me."

"Sacre! I ask you one, two, tree, several times offin, will you tell to me ze name of ze street—eh?"

"Watts street, I told yer. Yer drunk, ain't yer?"

"Mon little fren, vere you lif, eh?"

PRESERVATION AND RESTORATION OF SIGHT.—FOR NEAR SIGHTEDNESS.—Close the eyes and press the fingers gently from the nose outward, across the eyes. This flattens the pupil, and thus lengthens or extends the angle of vision. This should be done several times a day, till short sightedness is overcome.

For loss of sight by age, such as require magnifying glasses, pass the fingers or towel from the outer corner of the eyes inwardly, above and below the eye-balls, pressing gently against them. This rounds them up and preserves or restores the sight.

This is not offered as any thing new, though it is of incalculable value. Professor Bronson is going about the country, giving lessons from \$5 to \$50 in the above manner. He claims to be the discoverer of the idea, and it may be original with him. Yet, says the *Phrenologist* Journal, it was known long before Bronson's birth. The grand father of a female friend of the editor, practiced it fifty years ago, and by its means preserved his sight so as to be able to read fine print when 85 years old; and John Quincy Adams, in conversation with Lawyer Ford, of Lancaster, Pa., who wore glasses, told him if he would manipulate his eyes with his fingers, he would soon be able to dispense with glasses. Ford tried it, and soon restored his sight perfectly, and has since preserved it by the continuance of this practice.—*Exchange paper*.

We learn from the minutes of the Georgia Baptist convention, held in Marietta in May last, that there are of that denomination in the State, 1,132 churches, 69,669 members, and that the total amount contributed for missions last year was \$10,181 68.

A FACT.—The young man who has learned a trade, has still another thing to learn. It is—that if he would thrive he must work at it.

EXTRACTS OF MR. RHETT'S SPEECH.

We commend the following sentiments, we extract from Mr. Rhett's speech, which we published a short time since. Let our people bear the things in mind, when they look upon the recent outrage upon the South by the admission of California, and they will see in a dawning of its magnitude the settled designs of the Northern States, and the steady manner in which they pursue them.

"But I hasten, fellow-citizens, to the last test of liberty in a country where the institution of slavery prevails—the protection and security the government affords. Is the government of the United States a source of confidence and security in the maintenance of this institution; or is it on the contrary, a cause of anxiety and fear. For a people to fear their government is a proof of political slavery. It is inconceivable, that a free people, free to make, and free to change their governments, should have any other feeling towards it than affection and confidence. If they rule themselves, they must fear themselves, to fear their government. Only those who are ruled, need fear their rulers. And yet I appeal to every one of you this night, have you no fears of the government of the United States in its present and future bearings on the institution of slavery? Look abroad throughout the world, and from what government and what people do you apprehend intervention which must endanger this institution, looking to its overthrow. You must answer—the government of the United States, and the people of the Northern States. Instead of contributing to your peace and security, they are the grand agitators—the only agitators, who restlessly and pertinaciously assail the institution of slavery, and do all they can do, and dare do, to weaken and abolish it in the South. Are you free, and do you rule yourselves by the government of the United States, in securing to yourself protection and peace, with respect to the institution of slavery. Was it ever intended by your fathers? Is it your will that slavery should be as it has been for years past, the one great subject of agitation in Congress? Do you pass those resolutions which are annually on one pretext or another, sent to you from the Northern States, in which you are denounced on account of this institution, and your right to hold your slaves is questioned or denied? Is it of your choice, that you stand in a position, where you cannot even defend yourself, without instigating servile insurrections? Have you set up that most odious of all tyrannies in your midst, which enters into the domestic circle, and sows suspicion and discontent amongst those who dwell under the same roof? Have you wrested from yourselves, contrary to the express mandates of the constitution, the recapture of your fugitive slaves in the free States? Has it been by your assent that, by threats of emancipation in our Territories, and a refusal to pass proper territorial laws, you have been excluded from our Territories, and the settled purpose has been announced, that by one expedient or another, you shall not occupy or possess one foot of that magnificent domain, you have lately won from Mexico? Is it your voice which declares that slavery shall be abolished in the District of Columbia, and that no more slave States shall be added to the Union, whilst free States shall be multiplied indefinitely? In all these unconstitutional pretensions and aggressions, you do not rule yourselves. You are ruled by the North, in defiance of your will and the constitution, through the Government of the United States; and with the Government of the United States to enforce these unconstitutional pretensions and aggressions. You cannot do and do not protect yourselves; nor can you keep off, in Congress or out of Congress, the dangerous agitation of the subject of slavery. I put the question to you, are you a free people, under the practical operation of such a Government, in the protection and security it affords to your domestic institutions?"

"If such then be the true character of the Government of the United States with respect to the institution of slavery, and the taxes it imposes and expends, the question occurs: What sort of Government does it practically establish over the South? Is it that free Government and that Union the Constitution was designed to establish? These are all we require. For them we are prepared to live and to die. In maintaining them I would fulfill the faith to which our fathers pledged us, as I would my baptismal vows. But the Constitution has been put aside, and the Union perverted from the purposes for which it was created, and in their stead a pragmatic, avaricious, and fanatical despotism has been erected over the South. To endure it permanently, is to give up all pretensions to liberty and equality in the confederacy and to sink down to the position of degraded and ruined colonies. Is there any reasonable hope that the Government may be reformed, and brought back to the limited free Government of our constitution?"

A wag in one of our Southern Legislatures perceiving a muskito light on a neighbor's hand, immediately arose, and addressing the chair, requested that said muskito have leave to withdraw his bill.

Why are the English people like a sole to a shoe? Because they are kept down by tax (tacks) to the last.

A false friend is like a shadow on a dial, which appears in fine weather, but vanishes at the approach of a cloud.

RAYMOND RATIFICATION MEETING.

We regret exceedingly that we have not room in our columns this week for the proceedings and resolutions of the Raymond Ratification Meeting, held on Monday last, in this county. A more respectable, weighty and influential meeting has never met in this county than was convened on that occasion. The people turned out in masses, and the proceedings and resolutions when published, will show, that old Hinds is of the right stripe. No submission to Northern aggression and outrage characterize the people of the central county of the State.

They ratified the proceedings of the Nashville Convention, and passed other patriotic resolutions breathing their firm, unshaken and fixed resolve to maintain the rights of the South.

It was a meeting in which the tread of the masses could be heard silencing the timid voice of submissionists—and arousing the fires that burn in the heart of freemen.

Old Hinds is right. The proceedings and resolutions will appear next week. [Mississippiian.]

A SPECIMEN OF CARLYLE.—The *Patriot Recorder* says that nothing is easier than to write as Carlyle writes, and dashes off the following as a sample: "Come now, O my Thomas, thou doubtful doubter of doubts, thou flounder on the flats, miry and bilgy, of tideless torism. I have somewhat to show thee. Look! What seest thou with those staring eyes of thine, those eyes so big and bullet like, globed in such rolling and spheric speculation? It shall be told thee what thou seest. A car, a patent car, four-wheeled and many-sided, and springless. No two of the wheels are of the same size; any two may become the forward pair, though in no order prescript and irrevocable. It goeth fore-backwardly hind-quarterly, and stern-foremost, and jolteth in many directions at once, and therefore hath no locomotion.—Times and half a time it is topsy-turvy; and other whiles the sconeless traveler, therein ensconced, knoweth not whether he is sitting on his head, kneeling on his heels, or standing on his elbows. Loud rumbleth, and rough tumbleth: this mystic and portentous car; and yet ever it stayeth where it listeth, and where this is, no man knoweth—not even its inventor. And what sort of a car is that? Ho, ho, Peter and Paul! Ha, ha, Mrs. Grundy and Dame Partington! [This means 'laugh reader!'] Why, man, dost thou ignore this car? Why, man, it is thyself—it is Carlyle!"

SECESSION BY THE NORTH.—To those in the South who possess Northern feelings; who, by their voices and efforts, are the co-workers with our Northern enemies in the attempt to make the South submit to their domination, and to infamy and ruin—to those, who to accomplish these ends, denounce Southern patriots, Southern gentlemen, as traitors, and as bringing upon themselves disgrace, when, after having tried long and in vain to have their rights acknowledged, they show themselves determined to secede from a union, odious, because it keeps them in peril and dishonor—to these we commend this extract from the *Randolph Epistles*, showing what their loyal North has done:

"Our times within the past half century has Massachusetts and her staid and sober sisters of New England, menaced a dismemberment of the Union, and a Northern Confederacy; and on these memorable occasions; In 1803-4, on account of the slave territory of Louisiana; In 1808-9, on account of the embargo; In 1812-15, on account of the American-British war; and, in 1841-5, on account of the annexation of Texas! That will do, methinks, for one-half century! Quite enough to contrast with a single act of Nullification which looked to no dismemberment at all! And quite enough besides to send New England's lips for aye, and in estoppel, from contesting a right of secession in any other States or sections, or their associate and resulting right of deciding upon the occasions for its exercise! But after all, they did not secede and dismember the Union: No the didn't; and that was decisive as a fact. But they insisted and resolved on the right, and that was decisive as a principle. And have I any authority for the facts from which these deductions are made? Yes indeed! And witnesses of acts they are, and High Priests you'll own them to be at the same altar, and in the same synagogue of Federalism, where your Excellency and your Secretaries of State and of the Treasury have, time and again, met the *Sanhedrim* of the juncos, and been worshipping for a life time! For these were they: John Quincy Adams, a senator from Massachusetts; Uriah Tracy, a senator from Connecticut, and William Plumer, a senator from New Hampshire. Tracy was one informant of Adams, and Plumer another, and the best of the two, has he confessed, that he had himself shared in the plot of 1803-4, and promoted it! But these are matters of which history has taken charge, and I will freshen up your memory from its authenticated revelations:

MODE OF HANDLING COTTON.

It is usual for cotton-growers to sun their cotton as they gather it, and then gin it as early as possible. This is clearly wrong. Cotton should never be sunned, unless it be such as has been gathered quite wet with rain; nor should it be ginned until it has been heated.

Heat diffuses oil, and we know there is a large quantity in cotton seed. Now put it together as you gather it, both morning and evening, and there is sufficient moisture to make it heat. This being the case, the oil in the seed is diffused throughout the lint, for it cannot evaporate. When it remains in this situation a sufficient length of time to spoil the seed, the cotton should be thrown up and cooled. Care should be taken not to let it turn blue; this, however, is not so easily done as you might suppose.

The process of turning over and throwing up will likely have to be repeated two or three times before the seed are entirely spoiled. The trouble of overturning or tossing it up in the cotton or gin house, is not greater than sunning it on a scaffold. By this process you gain the weight of the oil which is diffused throughout the lint which gives the cotton the oily gold color which is desirable, and also that elasticity and adhesive quality like wool, which never fails to enhance its value.

But there are other advantages growing out of this operation; the gin will pick at least one-sixth faster, and clean the seed much cleaner when the cotton has thus been compressed together, and instead of cutting off short particles as is always the case when the cotton is open and fresh, the saws take it off in large flakes, thereby making the staple longer and stronger.

Every farmer knows that his early cotton outweighs, and has a better staple than his late cotton; and he also knows that the earlier it is gathered after it opens the better. Now, these facts show the correctness of this theory; for exposure to the sun and rains evaporates the oil from the seed, and makes the lint short and light.

Farmers should secure in dry weather and from evening pickings, in a house to itself, or a portion of the gin, sufficient of dry, good cotton to make seed; but the balance of their crop they should be sure to subject to the process of heating and cooling in the shade.

[*Memphis Enquirer*.]

SMALL FAULTS.—Homes are more often darkened by the continued recurrence of small faults than by the actual presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with the one than the other. The Eastern traveler can combine his forces, and hunt down the tiger that prowls upon his path; but he finds it scarcely possible to escape the mosquitoes that infest the air he breathes, or the flies that swarm in the sand he treads. The drunkard has been known to renounce his darling vice, the slave to dress and extravagance, her besetting sin; but the waspish temper, the irritating tone, the rude dogmatical manner, and the hundred nameless negligences that spoil the beauty of association, have rarely done other than proceed, till the action of disgust and gradual alienation leave nothing but a barren track, over which the mere skeleton of companionship stalks alone.

"It must be evident, that every person to whom the Scriptures are sent, ought to study them, and get acquainted with their contents. For if God, in compassion to our ignorance and love to our souls, as well as in regard to the honour of his own name and government, hath given us a book, penned under the inspiration of his Holy Spirit; and if the truths revealed in it be of the greatest importance; it must be most reasonable, that we should bestow pains to acquire the knowledge of them. Whether we consider the Scriptures, as a revelation which the Lord hath made to us of himself, that they may worship, and glorify him; or of his law and government, that we may submit to and obey him, and learn our true condition as sinners; or of his mercy and salvation, that we may find acceptance with him; or of the privileges of his children, in this life and that which is to come: in every view of the subject, the duty of searching them must be manifest. Nor can we neglect it, without avowing that we despise the knowledge of God and heavenly things; that we do not desire to serve our Creator; that we neither value his favor, nor fear his frown; or that we can discover the way of peace and happiness without instruction. Nothing, therefore, can be more expressive of our ingratitude, rebellion and alienation from God, than the general neglect of the Bible, which prevails among those that profess to believe it to be his word."—*Scott's Essays*.